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POST-SOVIET VS. NEW EAST: THE INLAND OTHER FOR THE “WEST”

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“Post-Sovietness” is considered a negative auto-stereotype in Eastern Europe. For this reason, some concepts to express this notion still appear. After the Crimean events in 2014, the term “New East” was coined in the Guardian publication. Treating Eastern Europe and its peoples as “inland others” is an appropriate characteristic, since Europe as a region and a concept is not homogeneous. “Post-Sovietness” remains characteristic of the cultural and political life in the region. On the one hand, this exoticism alludes to the postcolonial discourse and cannot provide the real understanding of this “inland other”. On the other hand, this creative space helps to rethink the unique historical experience through the prism of contemporary art in the context of global economic and political events.

Key words: Eastern Europe, Orientalism, New East, post-Soviet.

Three decades ago Eastern Europe was on everybody’s lips because of communism, revolutions, and workers’ struggle but now Western newspapers write about it only in terms of “eastern danger for a job market” [1]. First of all, the concept of Eastern Europe refers to the colonial period of the 18th century and its Orientalism, when the East and the West separated from each other in the mass consciousness due to the geographical and cultural line of thinking.

Western philosophers usually excluded Eastern Europe from Europe, referring to it as Asia. The category “Orient” was created by the Occident as an opposition of the “East and West” and a contrasting idea, image, and experi-

ence. This concept expressed the Western domination and power over the East [2].

The ambiguous border between Europe and Asia resulted in the concept of Eastern Europe as a paradox of “Europe but not European enough” [3. P. 4]. The Eastern Europeans were considered to be “the inland others” [4] and were a specific intermediary between the Occident and Orient.

The idea of Western Europe was widely used after World War II, during the Cold War, and the Iron Curtain Age to distinguish between states which were under the Soviet rule or influence, where communist parties hoped to take over “totalitarian control”.

The division of Europe led to differences in cultural patterns and behavioral strategies of people who lived in the separate parts. After a series of Velvet Revolutions in the late 1980s and armed conflicts in the 1990s, the Iron Curtain collapsed so that “the West of Europe” collided with “the East” as the Big Change. It was promised after 1989 but did not happen. Eventually, there was no freedom of speech, the promised democracy turned out to be quite dubious, and the freedom looked questionable and controversial. The most astonishing for people was the fact that scarce commodities appeared to be not so qualitative.

The specific behavior stereotype of people from these countries was described by the term “post-Soviet”, which is still associated with negative characteristics. In this regard, in 2014 after the Crimean events, the new cultural and, to some extent, geopolitical term “New East” was used in the Guardian publication [5].

This term appeared as a response to the term “Former West”. It refers to the critical reflection on processes occurring in Western Europe after the Cold War such as the economic crisis, migration problems, and creation of some new hierarchies within the West itself. At the moment the West was blinded by the victory in the Cold War.

The concept of “New East” also works as an exoticization mechanism. It is the way of philosophical nostalgia, the so called “Ostealgia”, and the way of building a new positive image of the cultural features throughout the contemporary art practices in this region. According to the Calvert Journal introduction, this concept is knowledge received through in-depth research and analysis of Eastern Europe, Western Balkans, and Central Asia [6].

The affective sphere nowadays is one of the very few areas left for a new positive identity that is why the New East is a creative space, a place of real cultural transformations and political changes where the intensity of genuine experience is still possible in contrast to boredom of the neoliberal West [7].

The modern exoticization creates imaginary accessibility of “the other” by consuming certain goods, reification of people and places as aesthetic objects, and creating a safe cultural contact with the rough esthetics of the marginal. The

new tribalists' interest in the other remained largely an exotic desire to possess the other, not a genuine wish to learn about this other. Such artificial affective excitement to an alien is predictably short-lived. The "inland other" is not a radical other but a trend, which is understood by the world market and the West.

After the USSR collapse the locals claimed a strong desire to assimilate and to become one with Europe for the first time. Then after being disillusioned, they turned to discursive and representational self-postcolonialization and self-subalternization that, in some cases developed into decolonial sensibility. That is why there are some arguments that "post-communism" should be treated as "post-colonialism" but the experts pose a question: *Who was the colonizer and who was the colonized?* [8] Speaking about the world after 1989, P. Piotrowski wrote about the post-communist state wider than that in the frame of Eastern Europe. It is a modern condition. Today the binary oppositions have been shifted by the world market because diversity can be profitably sold [9] so that this not-yet-availability is also a sort of a brand.

However, the "post-Sovietness" in Eastern Europe is considered to be a negative auto-stereotype but its existence is surprisingly confirmed. The denial of the communist past, the bare pedestals of V. Lenin's monuments, and the restoration of the identity in the framework of the prohibition of communist symbols confirm the symbolic Orientalism. It is defined as the requirement of propaganda and the constant process of searching for the exclusive path. The East therefore is still more beastly than the West and seems to be alluring [10].

Treating Eastern Europe and its peoples as "inland others" is widely discussed. Europe as a region and a concept is not homogeneous. The characteristic of Eastern Europe in terms of "post-Sovietness" is still relevant as it describes the cultural and political life in the region.

On the one hand, the "New East" exoticization alludes to the postcolonial discourse and cannot provide the real understanding of this "inland other". On the other hand, this imaginative space is a vast area for rethinking the genuine historical experience through the prism of contemporary art practices in the context of both global and local economic and political issues.

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DOCUMENT MANAGEMENT AS PART OF SOCIAL COMMUNICATION

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In this article the authors introduce a special type of communications - document communications. A document, as a part of social communications, is unduly underrated. At the same time, a document is an integral part of our life. Particular attention is paid to the barriers that impede the process of interaction between the communicator and the recipient. As a result, this article confirms the existence of problems in document communications among students.

Keywords: document management, social communications, students, document communications.